

two desirable coursers/ placed on either
hand,^{lj} Tbay-

colpured, high-spirited, chief-bear? ng.^o

3. Mortals, yon owe your (daily) "birth
(to such.

an INDRA), who, with the rays of the
morning, gives

sense to the senseless, and, to the
formless, form.*

4. Thereafter, verily, those who bear
names in-

voked in holy rites, (the MARUTS),^c having
seen the

rain about to be engendered)^

instigated him to

resume his embryo condition (In the
clouds),

5. Associated with the conveying
MAEUTS, the

traversers of places difficult of access,
thou, INDEA,

hast discovered the cows hidden In the
cave/

^B The horses of *Indra* are named *hari*, usually
considered as
denoting their colour, green or yellow, or, as Eosen
has it> *flam*.
In this same verse, we have them, presently,
described as *sona*,
crimson, bright bay, or chestnut.

*** *Yigafahasd*, harnessed on different sides,—Say
ana says, of
the chariot j we should say, of the pole. But the
Hindu *ratha*
may not have had a pole.

^o Literally, men-bearing,—nr>vdJiasd.

^a *Indra* is here, again, identified with the sun,
whose morning
rays may be said to reanimate those who have been
dead, in sleep,
through, the night. There is some difficulty in the
construction:

for *maryahi* mortals, Is plural, while *ajdyatJiah* is
the second
person singular of the first preterite. *Say ana*, is of

opinion that
the want of concord Is a *Vai&ik* license, and that
the plural sub-
stantive *ma/ryahr* has been put for the singular
maryah.

⁶ The *Maruts* are not named in the text; but the
allusions
justify the commentator's specification: the winds
drive *Indra*, or
the firmament, into an aggregation-of clouds, in
which the rain
again collects, as in their womb.

^f Allusion is here made to a legend, wMeli is '